

A Message from the L O R D
To all that despise the Ordinance of
CHRIST, which is the power (5)
of God unto Salvation;

With an Exhortation to faithfulness, which
is the cause of true O R D E R :

Viewing the difference of *Election* and *Reprobation*, and
the ground of *True Faith* and *False*, from what
Centre they doe each of them arise, with *Order* and
Disorder; and how a *Believer* and an *Infidell* may be
known; the *Believer* and the *Elected Ones*, as their
fruits doe make manifest:

With something in vindication by the Scriptures, the
conditions of the Prophets and Holy Apostles,

That those whom the world scornfully call *Quakers*
[as many as are born again of Water and the
Spirit] that they are the only people of the
Lord, & do witness the same conditions
that the Scriptures doe declare of.

And the Scriptures, both of the Prophets and Holy Apostles, in whom the power of the Lord was made
manifest, and see their conditions, to whom
the Lord did manifest his power: They
did both quake, tremble, and shake.

Printed in the Yeare, 1653.

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Moses quaked, Hebrewes the 12. ver. 21.

Ezekiel was commanded to eat his bread with Ezek. quaking. 18, 19.

Daniel did tremble, and ^{his} friends were with him ^{12, 16} that quaked. ^{10, 11}

Job his bones did ^{shake, and his} flesh did ^{shrink} tremble, Job. 4.14. 21

Habakkuk his belly did shake, and his ~~lips~~ quavered, and all his flesh trembled: See Hab. 3.16. 21 & 37

David roared by reason of the powerfull ¹⁰ workings of the Lord in him; and his bones did 4, 5. shake, and his flesh did tremble: See Psal. 38.8, 9.10. and 22.1. Psal. 119. 120.

Isaiah Spoke to the people to heare the Word ¹² of the Lord, that did tremble at it, with many others, &c.

And there were Mockers then as there are now: See Job 17.2. Acts 13. 41. Isa. 28. 22. Isa. 29. 20. Psal. 50.2, 3.

*A Message from the L O R D to all those
that despise the Ordinance of C H R I S T,
which is the power of God unto Sal-
vation. Read Eph. 2.10.14. &c.*

With the Vindication of those whom the
World calleth Quakers, witnessed by
the Scriptures, the Conditions of the
Prophets, and Holy Apostles; Writ-
ten from the Spirit of the
L O R D.

ALL you that despise and wonder at the work of the Lord, be not you mad, I say unto you, lest your bands be made strong unto you; saith the Lord, Iesus

Behold, ye Despisers, and wonder, and perish: mine I will work a work in your dayes, though a man ^{thine} declare it unto you, you will not believe him: and Acts 13.41.

Take heed of despising and making a mock at the power of the Lord, for none doe despise and wonder but Infidells, Unbelievers, that know not the power of God in them selves; and he that believeth not, is already damned now.

damned, as saith the Scripture, *Ro. 3. 18.*
2 Thes. 2. 12.

All the workes of the Lord are strange to *Rom 8. 7, 8.*
 the carnall and earthly minded man, because he is an enemy to God, and the naturall man knowes not the things of God, because they are spiritually discerned: and so the earthly minded man despiseth the works of the Lord and wonders at them; but it is because he *Cor. 2. 14.*
 wants faith, the power of God to rule in his heart, to overcome that carnall, earthly, brutish, beastly nature in him, and so being an Infidell and void of true faith, it makes him mock and scoffe those that findes the powerfull operation of the spirit of God, which worketh faith in them, knowes these what *Eph. 2. 4.*
 der they are.

True faith purifieth the heart, and worketh *Joh. 5. 24.*
 strong out the carosll part in man: this faith is *Je. 4. 5, 6, 7.*
 Jesus Christ, who is a misterie to the carnall *9. 10, 11.*
 perish minded man: Shall the Sonne of man finde *12.*
 a man faith on the earth when he commeth? No, he *14, 15 &c.*
 finde none untill he work it: all are Infidells
 that know not the work of faith wrought *2 Cor. 13.*
 in them by the divine powerfull operation of
 the spirit of God, revealing and manifesting
 his Son in them; know you not that Jesus Christ
 is in you except ye be Reprobates?
 What is a Reprobate? and how may he be Quare.
 alread knowne?

Answer. By his fruits, saith Jesus Christ, every Tree is knowne by his fruits; either the Tree be good and the Fruit good, or the Tree evill and the Fruit evill; such is the Tree, such is the Fruit.

Question. First tell me. What is the fruits of the Tree that is first spoken of by Jesus Christ in the 7. of Mathew?

Answer. The fruits of the good Tree when Christ is made manifest by his power, working on the old, dead, carnall, corrupt nature; so where Christ is un-made manifest in power, the carnall part beares rule, which is death. Thus saith the Divine Spirit, If Christ be in you, the body is dead because of sinne, but the spirit is life because of righteousness: and the spirit of Jesus Christ being made manifest in mortall flesh, the Divine Spirit ruling in those earthly Tabernacles, it is knowne by its fruits; such is the Tree, such is the Fruits, Matt. 7. 19. 20.

The fruits of the good Tree. Now the fruits of the good Tree, the spilles, twill Vine, that growes in the midst of the Garden in Paradise, the new Creation, planted in men of pure hearts, that are born againe. Water and the Spirit, being the workmanship of God, who hath wrought out the old creature; he that is in Christ is a new creature, wrought out of Selfe into Spirit, and the

full Vine in man; the new Plantation Col. 1.13
Tre bringeth forth these fruits, love, peace, gentle- Co^l. 3.10
nesse, goodnesse, temperance, patience, godli- 12, 31, 14
nesse, brotherly kindenesse, charity, humility, 15, 16.
is the long suffering, forbearing, and forgiving one
another freely, even for Christs sake, who is Eph. 1.17
the love of the Father, and worketh into him. 18, 19, 20
in the selfe baptising by his spirit into that spirituall Eph. 3.4,
vine, to bring forth spirituall fruit to his F-
athers glory. They that are baptised into
Christ, they have put on Christ, & they that are
in Christ, they have crucifi d the flesh with the Gal. 3.27
affections and lusts thereof, where he is made
death manifest by the powerfull operation of his 1 John 3.
spirit in the hearts of his people, working out 5, 6, 7, 8.
the old nature, killing, and slaying the man of Joh. 17.10
the man by the sword of the spirit, and manife-
sting and revealing his glory in us to his owne
praise, manifesting his power in us, cutting
downe corruptions, and wounding Levi-
athan, that crooked Serpent, that was head, Gal. 3.28
now is bruised in some, and bruising in o- 29.
thers, by the seed of the Woman, the seede
of Abraham after the spirit; he calleth out
the bond-woman and her Sonne, that he may
not have any part with the Sonne of the Gal. 4.30
free-woman which is after the spirit, and 31.
this power of God manifesting it self through Rom. 6.
us, doth crucifie the old man wch his deedes 7, 8, &c.
and raiseth up the new man, which is after

Pet. 1.3. God, created in righteousness and true holynesse, and so there is pure fruit groweth of the Vine, which is Christ in us ; God manifest in our flesh, by the powerfull operation of his spirit, 1 Cor. 1.30,

Now where this power of God is not y^e made manifest, the despising and the wonder^g nature standeth up in scornfulness, despising the worke of the Lord ; but it is nothing G^t that doth so but Infidels, Unbelievers, that doth not know the power of God in them, working out that unbelieving nature in them, and de^{ce} and so they are ignorant of being made private, takers of the Divine Nature, from whence my a^{lways} true faith doth spring and grow ; for faith in wrath God purifieth the heart, and worketh out the carnall part, and so engrafteth into the Divid^g Nature, from whence righteousness doth pleasure grow : This is the victory that overcometh the world, even your faith, 1 John 5. 4. Put a^{lways} therefore (as the Elect of God, holy and beloved) such bowels of compassion, humblenesse of minde, meeknesse, long suffering, forbearing, and forgiving of the one another : These are the fruits of Election; see if you can witnesse them in you, growing in purity ; and this pure faith hath pure fruit^g growing on it, and flowes forth from it, such as these, 1. Virtue, 2. Knowledge, which is the wisdome of the Father in us : 3. Temperance, lust being cut off by the sword of the spirit,

the holy spirit, and the pure wisdome ruling in men of
 th our hearts, it causeth them to be pittifull to
 manall creatures, and to cherish and preserve all
 rational, that all things may be done decently, and
 in order; Christ ruling in us, he being head of
 our yonge Church in our hearts, and our bodies being
 made the true Temples for his holy spirit to ^{1 Cor. 6.}
 ; dehabit in, he sits there preaching the everla. ^{19.}
 yong Gospel of his Fathers love in us to our
 thoul, destroying every vyle and lustfull affecti- ^{2 Cor. 6.}
 won to earthly and carnall pleasures, profits,
 hem and delights, which drew forth the mind after
 pride, covetousnesse, heady-higmindednesse,
 enenvy and malice, back-biting and revenge,
 i奇inwrath and surmizings, grudgings and repi-
 at the stings, flauish feares and doubtings, scoffing
 the Devill scorings, peevishnesse and crossenesse,
 dōth pleasures and wantonnesse, vaine talkings, and ^{Gal. 5. 19.}
 b the foolish jestings, which the Devill calls pa- ^{20, 21.}
 st sometimes and recreations, which are fruits of the
 vish flesh, and grow out of the corrupt tree, and
 seek drunkennesse, and oppression, they are fruits
 ving of the flesh, and grow from the spirit of er-
 on; our, and causeth division and dissention, from
 ving the pure guide, the spirit of truth; and every
 vitsifull desire worketh disorder in the heart; ^{2 Thes. 2.}
 such and where these are, Antichrist beares rule, ^{3, 4.}
 his selfe in the Temple of God, as God, shewing
 em selfe to be God: Therefore be not decei- ^{Gal. 6. 7, 8.}
 ed, God will not be mocked, such as ye sow, such
 shall

Rom. 8.8. shall ye reap, they that sow to the flesh shall of
 ob. 4. 23; flesh reap corruption; and they that are in the
 4. flesh cannot please God, who is a spirit, and of our
 ver eyes then to behold iniquity: our God is rich
 consuming fire, who is the heart searcher and
 tryer, and will cut down that vain light ministrant
 that is got up into pride, and vaine glory, vise,
 fleshly exaltation, heady-higmindednesse, vaine
 earthly wisdome, doth aspire and cast them
 into torment, where is darknesse and blisidnesse,
 and you must all tremble and quake, and
 38. v. 22. your earthly hearts quiver and shake, and the
 rocks rent the stony hearts that to mischide
 are wilfully bent; when you come to know
 3d 2. 10, God in power, and his Son that is sent to uself
 3. v. 27. away sin, you must give an account before him
 3d 32. at Sinai the mount, before ever you can sinsons,
 the Song of Sions before the King at new
 rusalem, where there is joy and rejoicing, sweet
 spirit, and in truth, which no Fox nor wild
 beast can take away. Now the scoffer, scouner,
 and lustfull, and revengefull on loseth
 must come to the barre, and there give account with
 whose deed they have wrought, and they must be
 be very sore punished, and cast into the fire unrig
 of the indignation of the Lord, for despising
 his power in those whom he hath by the blood
 of his Sonne so dearly bought and purchased
 to himselfe, who are as deare to him as the
 apple of his eye: we were by nature the
 children to

all of us in children of wrath as well as others, and were Eph. 2.3, 4
 and of powers as well as others ; but the Lord who 5, 6, 7.
 God is rich in mercy, for his great love where-
 ther with he loved us, in the Sonne of his love, not
 but for many deserts in us, but freely for his names
 ry, we. To him be praise, honour, and glory for
 ever and ever : He hath slaine the old man, ver. 13, 14
 for the man of sin, that did beare rule in us, and 15, 16.

I bladised up the new man, the Sonne of his love
 we, was being begotten by the Immortall Word,
 and borne againe of Water, and the Spirit,
 which had redeemed us from our vain conversation,
 know many as are of the new birth hath he set to
 to the life against all unrighteousnesse whatsoever:
 wherefore we doe loath the actions of ungodly per-
 sons, as pride, and covetousnesse, and drunken- Eph 5.1
 ewnesse, and whoredom, and theft, and lying, and
 swearing, and pride, and oppression, and grin-
 wing the faces of the poore, and all manner of
 unrighteousnesse of what sort soever, we doe
 on loath and detest it, and have no fellowship
 with any that act those things, for which we
 are hated and despised by those that live in
 unrighteousnesse ; but we are made willing
 through the mercies of the Lord to beare it ;
 it is not we , as men and women that beare
 the reproaches, mocks, scoffs, scernings, stri-
 kings, stonings and imprisonments but it is
 the Lord in us, and he doth enable our bodies
 to do or to suffer what his good pleasure is ; Heb. 2.
 for

Job.4.17. for what are we , but through his mercies out
 Cor.6.11. are made to be what he is in us, and through that
 us, and we are no more our owne, we (I mean Bar
 that are borne againe, washed, cleansed, justified,
 Joh.1.7. fied, and purchased us to himselfe, that may be glorified by us, for the bloud of Iasob
 Christ his Sonne cleanseth us from all sinne, to
 and so purifieth soule and body, that we may God
 not serve our selves, but the Lord : we haue a
 loath, and utterly detest, and abhorre all manner
 of unrighteousnesse whatsoever , and righte
 made to testifie against it by the spirit of Christ : P
 and righteousness that ruleth in us, even the pu
 Jesus Christ, who is the Lord our righteousness,
 and he is the end of the law for righteousness to all
 that believe.

Cor.6. But, unbelievers know him not, nor the
 4,15,16. that act in unrighteousnesse, for unrighteousnesse
 is the fruit of darkness and unbeli
 and pride is a fruit of darkness, and is the cubod
 of disorder ; let all things be done decently
 and in order ; put off pride, and put on hum
 mility ; let all things be done decently and in
 order to the divine spirit ; for God is a God
 of order, and of purer eyes then to behol
 iniquity. Now covetousnesse is unpure,
 fruit of darkness, a transgression of the right
 on law of God, and is in disorder to the spirit
 of truth, and in order to the spirit of ev
 ill ; thou proud, and covetous man an
 woman

man, thou art disorderly, and yet thou
 criest out for order, but it is fleshly and car-
 thre that thou wouldest have ; thou wouldest
 I make Barabbas at liberty that thy lusts may be
 ed, and Christ crucified, that would se-
 that and crucifie thy lusts and vile affections,
 of Je so bring thee to be ordered by the good
 all sin, to walke conformable like unto the Son
 we in God, in righteousness and true holiness ;
 we hate and covetousnesse is beastly, and the Isa. 28.1,
 all manly will, and the carnall corrupt heart doth 2,3.
 and right in them, and is unwilling to have or. Col. 3.8,
 often : put off the old man with his deeds, 9,10.
 even id put on the new man which after God is
 hee created in righteousness and true holiness,
 right else never professe love neither to God nor
 Christ ; and walk orderly, and doe not despise
 thour him, for he is jealous of his honour ; and Job. 5.44.
 te now can ye believe that seek honour one of a-
 belie other, and seeke not the honour that is of
 e ciuod ? Believers doe glorifie God in bring- Joh. 15.8.
 enting forth fruits of righteousness ; herein is my
 sonne glorified that ye bring forth much fruit : Jam. 2. 17.
 and shew me thy faith by thy works ; faith with- 20.26.
 Great works is dead ; where true faith is, it
 sheweth out that disorderly part in man that
 are, lives in unrighteousnesse ; he or she, that lives
 ght pride, covetousnesse, lying, swearing, or
 spunkennesse, heady highmindednesse, scoffing,
 of ear scorning, pleasures, or wantonnesse, envy,
 and
 man
 hatred,

hatred, oppression, and grinding the face
 the poore, vain talking, or foolish jesting,
 fraud, deceit, &c. These or any of these
 nothing of true faith which worketh out
 disorderly part, but are Infidells, and
 faith is formall, standing in the wisdom
 other mens words, and will not stand the
 tryall ; for faith in God purifieth the heart
 and overcomes the carnall part that deli-
 in unrighteousnesse ; but formall faith
 stands in other mens words, brings forth
 fruits as are above mentioned, and is in
 order to the spirit of truth : these are fit
 of the Reprobate that makes lyes his ref-
 Eph. 4. 5. Ang
 2 Pet. 1. 1. fect
 Heb. 10. 38 in h
 Heb. 11. speak
 30, 29, 32, &c. ther
 1 Pet. 4. 12. said
 and is tryed as Gold in the fire, for ev-
 mans works must be tryed by fire, and formal-
 faith that stands without in other mens wo-
 will burne in the indignation of the Lord
 faith in God overcomes all lusts, and temp-
 Pet. 1. 7. tions, and is tryed ; the tryall of faith is
 more precious then gold that perisheth,
 it is fruitfull : there is a growth abiding
 faith, vertue to vertue, knowledge to know-
 ledge, temperance to temperance, pati-
 to patience, godlinesse to godlinesse, broth-

kindnesse to brotherly kindnesse, charity :
 these are the fruits of the true faith, and this
 which makes fruitfull in the knowledge of the
 Lord and Saviour Jesus Christ, and these are 1 Pet. 2.3
 in order to the divine spirit, the spirit of truth
 and righteousness, which causeth to grow
 from faith to faith, from grace to grace, from 1 Pet. 2.5
 glory to glory ; and this leades up to God
 the Father, to Mount Sion, from Sinai, where
 is blacknesse, and darknesse, and smoake in the
 Temple within, to Sion, the City of the li- Heb. 12
 ving God, to an innumerable companie of 22,23,24
 Angels, to the spirits of just men made per-
 fect, to the Church of the first borne written
 in heaven, where there is true peace, joy un-
 speakable, which no tongue can expresse ;
 there is all soule-satisfying comfort (as it is
 said) Eye hath not seene, Eare hath not heard, 1 Cor.
 neither hath it entred into the heart of man to 10,11,
 conceive those things that God hath laid up for
 them that love him : but God hath revealed
 them unto us by his spirit. I beare testimony
 to the eternall truth, through death, for with-
 out death there is no life ; and herein this
 Church, the new Jerusalem, where the Taber- Rev.20
 nacle of God is with men of pure hearts ;
 those that are borne againe, all things are
 ordered by the golden Scepter of Jesus
 Christ, that sitts upon his pure throne of grace,
 shewing forth in glory : and in this new Plan-
 tation,

1 Cor.
16,17

ev. 21. 1, 2 tation, the heavenly Jerusalem, where ~~beauty~~
to v. 8. new heaven and the new earth is, there is ~~per~~
Paradise of God, where the spices doe grow joynt
and the tree of life in the midst of the Garden to
den, that beares twelve manner of fruites
ev. 22. 1, and there is a river of water of life which ~~runneth~~
ev. 22. 1, tereth the plants, herbs, and spices, and ~~runneth~~
runs into the City, bringing in overflow and an
streames and gladnesse with it; it is pure, ~~and~~ taste
Chrystall, nay it is all Christ, and nothing ~~but~~ ~~but~~
Christ; there is neither mud nor settling ~~but~~ ~~but~~
the bottome: and in this new City, the ~~but~~ ~~but~~
venly Jerusalem, there is neither curse ~~nor~~ ~~nor~~
paine, sorrow and sighing is not there: ~~but~~
it is without in Egypt, and at the ~~but~~ ~~but~~
mount Sinai, and in the wilderness, there ~~is~~ ~~no~~
cb. 3. 7, many sore and sad temptations, and fiery ~~trials~~ ~~trials~~
9, 10, 11, all; there the Lord tries and proves ~~to~~ ~~to~~ ~~the~~
what is in the heart, and there is either ~~is~~ ~~is~~ ~~the~~
cb. 3. 2, 3 standing or falling, and returning into Egypt ~~and~~ ~~and~~
cb. 6. 4, againe, and not obtaining the promises ~~of~~ ~~of~~ ~~will~~
6. an entring into the promised Land, by ~~the~~ ~~the~~ ~~mouth~~
son of the carnall earthly part, and so the ~~Suf~~
canst not enter; if thou once lookest ~~but~~ ~~but~~ ~~to~~
into the wilderness, and begin to murmur ~~and~~ ~~and~~ ~~to~~
and repine, looke to it there, and take heed ~~the~~ ~~the~~ ~~of~~
of the love of the world, and the enjoyment ~~and~~ ~~and~~ ~~of~~
and pleasures of the world; the Devill will ~~and~~ ~~and~~ ~~will~~
sift and try forth thy faith and patience evake ~~the~~ ~~the~~ ~~way~~
way, and he will shew thee all the glory, ~~and~~ ~~and~~ ~~beaut~~

the beauty, and excellency of the world to allure
 and perswade thy heart to follow him in the
 gaudements of the world, and he will suffer
 thee to profess what thou wilt, and talke of
 fruith truths, but not to live in them; and so
 ch as thou thinking to have both the love of God Mat. 9.19
 and the love of the World, and the glory of 20, 21, 22
 townd and the glory of the World, and there 23, 24.
 ure he catcheth thee with his bait, and keepes
 thee feeding upon fancies, and thou losest the Heb. 11.
 ingle substance, and art among the Gentiles in the 24, 25, 26
 eoward Court, trodden under foot, and at
 last cast into hell, there to be tormented for
 ever: Take heed to your selves all you that
 profess God in words, but in workes
 shew him: it is not he that saith, *Lord, Lord,* Mat. 7.21
that shall enter into the Kingdome of Heaven;
but he that doth the will of my Father (saith Je-
 sus Christ.) Now be not Sayers but Doers,
And walke in order to the spirit of God, and
he will lead you and guide you into all
truth.

the Suffer a word of Exhortation and Admo-
 bition: We have no envy to any mans person
 or to his evill actions, that he may not live
 them lest he be destroyed with a sore de-
 struction, and knowing the terror of the
 word: out of love doe I perswade you all to
 take heede of dissembling with the Lord (it is
 dangerous thing;) you say you love God
 with

ev. 21. 1, 2 tation, the heavenly Jerusalēm, where ~~beauty~~,
 to v. 8. new heaven and the new earth is, there is ~~and~~ a
 Paradise of God, where the spices doe grow joyme
 and the tree of life in the midſt of the Garden to p
 den, that beates twelve manner of fruitfull tru
 ev. 22. 1. and there is a river of water of life which ~~wou~~ thin
 ev. 22. 1. tereth the plants, herbs, and spices, and ~~in~~ the
 runs into the City, bringing in overflow ~~and~~ and
 streames and gladnesſe with it; it is pure & catch
 Chrystall, nay it is all Christ, and nothing ~~but~~ bee feed
 Christ; there is neither mud nor ſettling abſtanc
 the bottome: and in this new City, the heauenward
 venly Jerusalēm, there is neither curse nor cast
 ev. 23.
 4, 5. paine, ſorrow and ſighing is not there: but
 it is without in Egypt, and at the pro
 mount Sinai, and in the wildernesſe, there are many hi
 eb. 3. 7, many ſore and ſad temptations, and fiery ~~trouſes~~ sha
 9, 10, 11, gills; there the Lord tries and proves to ~~the~~ the
 2. what is in the heart, and there is either
 eb. 3. 2, 3 standing or falling, and returning into Egypt and wa
 eb. 6. 4, againe, and not obtaining the promises, ~~and~~ will
 6. an entring into the promised Land, by ~~right~~ the
 ſon of the carnall earthly part, and ſo the Suff
 canſt not enter; if thou once lookeſt biſtion:
 into the wildernesſe, and begin to murmur to
 and repine, looke to it there, and take heed ther
 of the love of the world, and the enjoyment ~~and~~
 and pleasures of the world; the Devill will
 ſift and try forth thy faith and patience ev'ry ~~way~~
 way, and he will ſhew thee all the glory, ~~and~~ ~~beauty~~

beauty, and excellency of the world to allure
 and perswade thy heart to follow him in the
 enjoyments of the world, and he will suffer
 thee to professe what thou wilt, and talke of
 vniugh truchs, but not to live in them; and so
 thou thinking to have both the love of God ^{Mat. 9.19}
 and the love of the World, and the glory of ^{20, 21, 22}
 world and the glory of the World, and there
 re catcheth thee with his bait, and keepes
 thee feeding upon fancies, and thou lostest the ^{Heb. 11.}
 ngs substance, and art among the Gentiles in the ^{24, 25, 26}
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 that shall enter into the Kingdome of Heaven;
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 sus Christ.) Now be not Sayers but Doers,
 and walke in order to the spirit of God, and
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Suffer a word of Exhortation and Admo-
 ration: We have no envy to any mans person
 but to his evill actions, that he may not live
 them lest he be destroyed with a sore de-
 struction, and knowing the terror of the
 word: out of love doe I perswade you all to
 take heede of dissembling with the Lord (it is
 a dangerous thing;) you say you love God

Act 5.1. with all your hearts, you say well, but doest you
 3:5,6. *Ananias and Saphira* said that they brought me
 the 12. all their substance to lay downe at the Ap-
 stles feet, but did not; and for their dissembling, *Jesus*
 the judgement of God came upon them and he
 struck them dead to the ground; and that
 Lord is the same God of power now that you
 was then: take heed of dissimulation.

Leb.4.13. You say you love God with all your heart, and
 knowes your hearts: now looke to it as you
 will answer it before the Lord, the righteous
 Judge of heaven and earth, when you stand Christ
 nakednesse of heart before the tribunall & say
 of judgement, that you doe professe no more
 then you doe possesse and practise, lest the
 judgement of God come upon you as God
 wares as it did upon them, and strike you dead
 to the ground, and your name and memory
 come to rot and perish; it is a dangerous
 thing to dissemble with the Lord; looke to
 it, and let your love be made manifest
 your actions, in walking in order to the
 commands of the spirit of truth, Jesus Christ
 the divine power of righteousness.

Now, to love God is to keep his commandments;
 Job. 14.15 for (saith Jesus Christ) If ye do
 1 Job. 2.4. me keep my commandments: and he that cometh
 he loves God and keepeth not his commandments, you w
 is a lyar, and the truth is not in him. See to the

be so you doe obey him in keeping his commandments, and do not dissemble, *John* 14. 23,24.

Ap. I command you to love one another (*saith Joh.* 15. 13,14. *1 Joh. 3. 16.*) how doest thou obey this when thou livest in envie with thy brother? and he that envieith is a muderer, as saith the Scripture; take heed of disorderly walking, God doth forbid it, and the judgement of God hangs over thy head that doth so. Now thou art he that livest in envie, thou art a disorderly fellow, and art guided by the spirit of error; yet thou canst talk much of God and of Christ, but walkes contrary; it is not the all Sayer but the Doer that shall be justified before the Lord, the righteous Judge; take heed of dissimulation and disorderly walking, for God is a God of order.

saith Jesus Christ, Do unto all men as ye would be done by, love your enemies, blesse them that curse you, pray for them that despisfully use you, that ye may be the children of your Father which is in Heaven.

1. But how do you walk in obedience to these commands when you mock, and scoff, and scorne and deride others? would you have them to doe so by you? take heede of dissimulation lest the judgements of God come upon you at unawares, and so destroy you with a sore destruction: This is disorder unto the spirit of truth.

2. How doe you walk in obedience to the other in loving your enemies, and blessing them that curse you, and doing good to them that hate you &c. when you lust after revenge, and seek to have your corrupt wills satisfied in m.1.18 backbiting and speaking evill of others behind 30,31 their backs, and speake evill of that which you know not; and likewise in thirsting after blood, hating and persecuting, and imprisoning others: take heed of dissimulation at.25.41 disorderly walking; God is a God of order, 43. &c. and will not be mocked: *Let all all things Cor. 14. done decently and in order*; and put off the man with his deeds; minde the light of God in you that doth shew you darknesse, and Cor.4.6 vanities of your mindes, and the deceit of your hearts, and your roaving thoughts, Cor.4. wandering desires: you have a light, to the Pet.1.19. which ye doe well to take heede, *unto light that shineth in a darke place, untill the dallyn, and the day-starre arise in your heart* minde to be guided by this light within, yeeld obedience to it, and it will let you have disorderly walking in all things; and Joh.8.12. you love this light it will lead you out of darknesse, and out of bondage into liberty, Joh.3.19. doe unto all men as you would be done by all things, and to walke in order to the spirit of trouth: and this is your teacher if you will but obey it, this light within; and this is you condemn

condemnation if you disobey it ; therefore let all things be done decently and in order, to this pure divine light of God within you, every one in particular, and it will lead you into the true Church, which is in God the Father of our Lord Jesus Christ, 1 Thes. 1. pride is disorder to humility ; put off pride as this light within makes manifest, it is disorderly, put on humility, that is orderly, put off covetousnesse, this light within will make it manifest to be disorderly, and put on bowels of comm. Eph. 5. passion that is orderly : minde to be guided Col. 3. by this light within, and it will crosse your wills in all things that are earthly and carnall, and crucify your lusts, and cut off your vile affections, which is the ground and cause of disorder ; put off heady highmindednesse, that 2 Tim. is disorderly, this light within will make 4,5, it manifest ; and put on humblenesse of mind, Col. 3.2 that is orderly, put off hastinesse, passionate-
nesse, and crossenesse one towards another, that is disorderly, this light within will make it manifest ; if you doe bat minde to be gui-
ded by it, and put on meeknesse, and gentle-
nesse, and goodnesse, temperance, and pati-
ence, that is orderly and according to the spi-
rit of truth ; put off vaine talking, and fool-
ish jesting, lying, and swearing, this is dis- Ep. 5.4
orderly and contrary to the command of Je-
sus Christ, this light within will check you for

34. it, and tell you when you doe any evill the
 37. you should not doe : so if thou doe but he
 ken to it and let it lead and guide your mind
 it will bring you to few words, sollidnes
 and temperatenesse in all things, and to p
 on faithfulness, to be what you speake in a
 things ; for that is orderly and according
 the spirit of truth.

These with many more thou shalt finde
 31. 33, commanded in thy spirit, written in the new
 law of righteousnesse in thy heart ; if thou
 but turne within to read there it will bring
 thee to the law and to the testimony, alway
 to see that thy thoughts, words, and actions
 be according to righteousness ; so shalt thou
 have peace in walking in obedience to the
 righteousness of the law in thy heart, and
 will not let thee doe any evill if thou dost but
 minde its leadings in thee ; it will bring the
 to faithfulness and orderly walking toward
God and Man in all things ; let all things
 done orderly by the spirit of truth, that God
 may be glorified by you all that doe profess
 love unto his name ; and take heede of dis
 mulation and disorderly walking, for
God is a severe Judge, and hee will not suffer
 sinnes to go unpunished, for he is a God
 of order, and of purer eyes then to behold in
 quity : be not Sayers but Doers, professing
 more then you doe possesse, and take heede
 speaking

speaking evill of that which you know not ; and if any thing seeme strange to your carnall mindes, be not hasty in speaking evill of it, but wait upon the Lord till it be made manifest to you, for all the workes of God are strange to the carnall heart ; prove all things, hold Eph. 5.11. fast that which is good ; but take heede of dis-
imulation and disorderly walking ; stand in-
awe and finne not, for God is a God of truth, a
God of power, and of purer eyes then to behold ini-
quity.

Thus saith the Lord, Will ye not feare me, Will Jer. 5.22
not tremble at my presence, Jer. 5.22.

Would you not say it was madnesse, delu-
sions, or witchery, and disorderly, to see men
and women to tremble now in these dayes ?

What thinke you of it ? but thoughts are
vaine that arise out of the earthly heart :
But would it not be a wonder to you to see
men and women to tremble, and their flesh to 1 Cor. 3
shake, and their bones to quike, and some to 19, 20.
fall downe to the ground, and others to char-
ter like a Crane or a Swallow, as Daniel and Dan. 10.
the men that were with him did, and as He. 10, 11.
zekiab did ; and would you not wonder to Isa. 28.1
see some their bellyes to shake, and their lips 15.
to quiver, and to lye rotring by reason of the Hab. 3.1
powerfull workings of God in them, as Ha-
bakkuk and David did, &c. What think you ?
could you owne the same power now that
Psal. 38

(24)

was then in those dayes and not despise it. Let

Obj. You may say it was so then, but that is past inc
and now there are no such things to be looked for God
nor no such power as was then.

Ans. I answer, God is the same God of powre
now that he was then, and he doth make his
manifest in revealing his Son in us.

Obj. But you may say, Revelations are ceased, & pre
not to be looked for in our dayes.

Ans. You may as well say, God is ceased to be
God, and Christ to be Christ as to say so he can
who art thou that limits the holy One of Israel
by thy carnall mind? Gods power is not to be
limitted which way he will manifest himselfe if sin
but the wayes and workes of God are conuincing
trary to mans carnall wisdome, as saith the
Lord, my wayes are not your wayes, for as the
as the heaven is above the earth, so far are
wayes above your wayes; and Christ said man
that he is the same yesterday, to day, and for the
ever: and he saith, that no man knows the day
ther but the Son, neither knows any man the Son
but the Father, and he to whom he is revealing

Mat. 11.27.

Then there is no knowledge of God but by
revelation of the Sonne; he that hath the Son
hath life, and he that hath the Sonne hath the
Father also. Take heede of limitting the holy
one of Israel, he is pouring forth his spirit
upon Sons and Daughters according to his
promises, as in Joel 2.28.

Let God be God powerfull, omnipotent,
 is power incomprehensible; let Christ be the power
 of God unto salvation, immortall and invis-
 ible, and not be seene with carnall, mortall,
 power eyss; and let him be a mistery to
 make wile ones of the world that live in the
 history, and know not that which hath beene
 ed, foretold; let the carnall minde be as it is,
 enemy to Jesus Christ, and death and de-
 struction is the portion of carnall mindes, and
 so the carnall minde is death, and keepes the pure
 freede in bondage; but now the vialls of
 towrath are to be poured forth upon the man Rev. 16.
 himself of sinne, the enemy of righteousnesse; the Rev. 17.
 econd is making his power knowne in the
 tharts of his people, let despisers and won-
 asfierers perish. God is the same that he was,
 and it is the same power now that is made
 manifest that was in the Saints and servants of
 the Lord in former ages, as is made manifest
 by the Prophets and Apostles.

Therefore behold ye despisers and wonde-
 rers, and perish; I will worke a worke in your A& 13.4
 dayes, though men declare it to you, you will not
 at by believe them; the Lord shall arise as in mount
 Son Perazim, he shall be wroth as in the valley of
 the Gibeon that he may doe his worke, his strange
 holy worke, and bring to passe his act, his strange
 pinctact. Now be ye not mockers lest your bands be
 his made strong, It. 28.21,22.

See

See the conditions of the servants of
 Lord in former ages, to whom the power
 the Lord was made manifest : read the
 ptures and see whether you can own the
 power that they did that spoke them for
 yea or no ; I bear testimony to them through
 death ; thus saith the Lord, to this man
looke, that is poore, and of a contrite spirit,
trembleth at my Word, Isa. 66.2. there is God
delight in broken spirits, those that are brok
by his Word in their hearts, which is pow

full, his Word is his power, and the Word
the Lord is quick and powerfull, and sharper
any two edged sword, to cut downe all lusts
corruptions ; and this Word is within, Rom.
10. 8. Now see, could your lustfull mind
owne this ? to see a man tremble, would you
not despise the worke of the Lord in him ?
Take heede what you doe despisers and won
derers, perish, Acts 13.41. Isaac, hee tremble
exceedingly, Gen.27.33. what thinke you
that ? was it the power of God or the pow
of the Devill that made him to tremble ? He
Isaac been here in those dayes, and trembled
would you not have said it was madnesse, de
lusions, and witchery ? what thinke you ? is
not God the same God of power now that
he was then ? take heed of despising the wor
of the Lord, despisers and wonderers perish.
Moses, he did exceedingly feare an
quake

Job. 3.
 3, 14.

Heb. 4. 12,
 13.

nts of *Take, Heb. 12.21.* what thinks you by that? power *all the thoughts of the wife are vaine that* the *is out of the first wisdome, the wisdome of* ^{1 Cor. 1. 25} *the* ^{1 Cor. 1.} *flesh ; the wisdome of the world is foo-* ^{19, 20, 21,} *thronesse with God, let it be so, let God be* ^{and 27,} *foole, and every man a foole ; for every man* ^{28, 29.} *will be a foole that he may be made wise :* *but had Moses beeene here now and quaked,* *ould not your wisdome despise him for it ,* *hat thinke you? is not God the same now* *at he was then? despise not the worke of* *God : take heede of despising the worke of* *the Lord, for despisers and wonderers perish,* *and be ye not mockers lest your bands be made* *strong, Acts 13.41. Isa. 28.22.*

Moses, he trembled at the worke of the *Lord, Acts 7.32.* what power was that which *made him to tremble? was that the power of* *God or the power of the Devill, what thinke* *you? would you owne the same power now* *if you should see men tremble? would you* *not mock them? take heed of despising the* *worke of the Lord ; and be ye not meckers lest* *your bands be made strong ; our God is a God* *of power.*

When the children of *Israel* came out of the Camp to meet with the Lord, the whole mount quaked greatly, *Exod. 19. 16, 17, 18.* what power was that think you? was that the power of God or the power of the Devill?

vill ? take heede of despising the worke
Lord ; none doe but infidells and unbeli
those that never yet knew the power of
in themselves, working out sinne and evill
destroying the workes of the Devill that
despise it in others ; but despisers and
derers perish, take heed what you doe.

Job 14.14. Job, there was such feare and tremble
Job 21.5,6 came upon him, that made all his bones
Job 16. shake and his flesh to tremble, and his
14.15. also trembled, and was removed out of
Job 17.1, place, Job 31.1. what think you by this ?
b, &c, this the power of God or the power of
Devill that made Job's bones to shake and
flesh to tremble, and removed his heart out
its place ? and had Job beene in this genera
tion, and done so, would you not have
that he had beene mad ? &c. but you
take mad mens words to talk of, and know
nothing of their condition , and where
power of the Lord is made manifest in
that they witness Isaac's, Moses's, or
condition ; you cry out of delusion, madnes
or witchery : and so it is now as it was then
there are mockers now to mock and scorne
those that witness their condition, as they
did, see Job 17.2. faith he, are there not mock
ers ? Now the same persecutes the power
truth : take heed what you doe, God is a God
of power now as he was then, I witnesseth

ork
nbelieve conditions through death: see what
er of pture you can witnesse fulfilled in you,
Devill experience spoken in from the life of the
chattel ptures, and live not in words without life,
and they will faile you.

David lay roaring all the day long, all his
bones did shake, and his flesh tremble, hee
there was no soundnesse in his flesh. nei-
ther was there rest in his bones; he was feeble
and sore broken, and roared by reason of the
quietnesse of his heart, *Psalm. 38.* his heart
failed, and his strength failed him, and his sight
ew dim, and all his bones did shake and his flesh
umble; what thinke you of this? was this
the power of God or of the Devill?

See further, the power of the Lord will
make all earthly carnall hearts, and bring
owne all that are proud and lofty, *Isa. 2. 11,*
2. and 17 18, 19, 20, 21. heare the Word of the
Lord, all ye that tremble at his Word, *Isa. 66.5.*
see *Isa. 54.* The power of the Lord maketh the
nations to tremble, *Isa. 54.1.*

Hezekiah chattered like a Crane, or a Swallow, *Isa. 28. 14, 15.* that was his condi-
tion.

Jeremiah, his heart within him was broken, *Jer. 23.9*
and all his bones did shake, and his flesh did *Jer. 4.24*
tremble because of the Lord, and because of
his holiness: will ye not feare me, saith the
Lord? will ye not tremble at my presence? for
thus

Jer. 5. 22. thus saith the Lord, we have heard a nod
 10. 10. trembling, of feare, and not of peace: At Thus
 Jer. 33. 9. now, and see whether a man travail with his
 51. 29. Wherefore doe I see every man with his hand
 8. 18. his loins, as a woman in travail, and all faces I
 turned into paleness, Jer. 30. 5, 6. What hab
 you by this? is not this a strange work, i. e.
 a man should travail with childe? I tell you, Ezra
 all the works of the Lord are strange to me, the
 none can owne his works but those that to him
 borne againe; and except ye be born again, Paul
 cannot enter into the Kingdome of Heaven, all do
 is as hard a thing for a rich man to enter into The
 Kingdome of Heaven, as for a Camell to
 through the eye of a needle; that's a similitude, Paul
 worke also.

Ezek. 12. The word of the Lord came unto Ezekiel
 18. 19. saying, Eat thy bread with quaking, and drinke
 thy water with cheerfulness, and with trembling in
 see further, Ezek. 26. 16. and 32. 10. with
 people trembled also; what power was in
 think you?

Daniel he trembled, and fell downe to the ground, & the men that were with him quaked
 Dan. 10. 7. 8. 11. wis that the power of God
 or the power of the Devill, think you, that
 struck Daniel downe to the ground, and made
 the men to quake, and to run away for feare
 to hide themselves? take heed of despising
 the workes of the Lord, he is the same in the

lawd of power that he was then.

Thus saith the Lord, let all the Inhabitants Joel 2.1,2.
ith the earth tremble ; and Joel saith, the earth
is quake before the Lord, ver. 10,11. see Na-
t' fact 1. 5,6.

at Habakkuk his belly shoke, and his lips did
work, liver, and his flesh trembled, Hab. 3.16.

I tell Ezra he sat downe astonished at the power
of the Lord, and the children of Israel came
thrusto him trembling, Ezra 9.3,4.

again Paul trembled at the voice of the Lord, and
fell downe to the ground, Acts 9.4,5,6.

The Corinthians received Paul with fear and
trembling, 2 Cor. 7.15.

Paul wrote to the Philippians, and exhort Phil. 2.12.
ed them to worke out their salvation with 13.
Ex parte and trembling ; but, saith he, it is God
that worketh in you by his power ; and, saith
he in another place, the power of God wor-
keth in me mightily ; the power of the Lord
will make all flesh to tremble : take heede of
despising the power of God, or resisting, for
so doing you despise and resist the Ordin-
ance of God, and despisers and wonderers
of God perish.

Take heede of resisting and despising the
power of God, for he that despiseth the
power despiseth the Ordinance of Christ,
who is the power of God unto salvation :
the Lord is now making his power knowne

in his Sonnes and Daughters ; therefore prob
every soule be subject to the higher power
God is a God of power, and he is the righteous
Magistrate, who beareth not the sword in
vaine, he will not suffer sinne to goe unpun
ished, therefore take heed of dissimulation, M
disorderly walking, for God is a God of judg
der.

Thus saith the Lord, *Woe unto the wicked*
it shall be ill with them, for the reward of the
dark hand shall be given them, Isa. 3.11.

Say ye to the righteous, it shall be well with
them, for they shall eat the fruit of their doings,
Isa. 3.10.

Rejoyce ye Saints and righteous Ones, Luke 6.
Lord is Keeper and Rewarder; for, saith
Blessed are you when men revile you, and per
secute you, and say all manner of evill against
lat. 5. 11, falsely for my sake, rejoice and be exceeding
for great is your reward in heaven : rejoice
as much as ye are partakers of Christ's
suffering, that when his glory shall be revealed
ye may be glsd also with exceeding joy : If
be reproached for the name of Christ, happy
ye, for the spirit of glory and of God resteth
you ; on their part he is evill spoken of, on your
part he is glorified, 1 Pet. 4. 14. Therefor
rejoyce with exceeding great joy.

Now see who deny the Scriptures
those that deny to live in the life of them

fore professe no more then you doe possesse, and ~~it~~ i.
 powre not Sayers but Doers, for you had better
 e right never professe any thing at all, then to profess
 word and not put in practise what you do profess;
 unprofit for it will rise up in judgement against you.

ation, Many shall come from the East, and West, Mat. 8.
 d of and shall sit downe with Abraham, Isaac, and Ia.

Jacob, in the Kingdome of Heaven: and the
 mid Children of the Kingdome shall be cast into utter
 d of darknesse.

FINIS.

C

A

AMITE given forth of the TREASURIE.

Christian Friends,

THE end of all my writing is, to work
off false aspersiones that are cast upon
the truth by those that speake evill of the
they know not; and to exhort them to be
mindfull of the true guide, that would giue
them and lead them out of darknesse; where
those that know the name of the Lord
cannot but speake well of him; but because
they knew him not, ruling by his holy spirit
ruling in themselves, therefore doe they
know them that are borne againe, in whom
hath manifested his love and power, as above
1 John 3. 1. Behold what manner of love the Father
hath bestowed on us that we should be
the Sonnes of God: now we are the Sons
of God, therefore the World knoweth us not, onely
cause it knew not him; and that is the rea
why they speake evill of the truth; beca
they know it not in themselves, therefore the Serpent
know it not in others, where it is made righe
Jo. 4. 5,6 niselt; because they are of the World, the form

ore speake they of the World, and the world hea-
 nth them : We are of God, he that knoweth God
 heares us, he that is not of God heares us not ;
 thereby know we the spirit of truth and the spirit
 of errore. And this is the record that God hath
 given to us eternall life ; and this life is in his
 Sonne. 1 John 5. 11. Now to know the Sonne,
 is to know the power of God, ruling by the
 power of his divine spirit, operating within,
 working out all trueth and evill, for he being
 made manifest, is made manifest to destroy
 of the works of the Devill. Now he that hath
 to be the Sonne hath life, and he that hath not the
 Sonne hath not life : now this life is within,
 therefore the end of all writing is to lay open
 that which is the cause of dissencion, from the
 true guide, the spirit of trueth. The mystery of
 iniquity hath boone rule long in man ; Anti-
 christ that sits in the temple of God, as God,
 shewing himselfe to be God, and sits deckt a-
 bove the Crosse ; (Chrift) as a well-favoured
 Harlot, having got Saints words in forme and
 method to speake of, but not made confor-
 mable to them in life and conversation, having
 not onely the forme, but denyes the power of
 godlinesse ; even Satan transformed into so
 an angel of light, Leviathan, the old crooked
 Serpent, the Devill who is the enemy of all
 righteousness, he gets up into the highest
 forme, and hath such faire colours that hee

cannot be discerned but by the power, where the power of truth is he rageth both within and without, and casts forth the flouds of wickednesse after it ; but the wickednesse of the wicked shall slay them, the Lamb shall overcome and get the victory. Now the Lion of the tribe of *Judah* is taking off the seales, and opening the booke that haue beene sealed, and doth discover Antichrist, the man of sinne, with all his deceivablenesse, of his craftinesse, how he lyes in wait to deciu the simple. Now where the simple desire is got towards the truth, minde that which doth beget the desire, and wait there upon the Lord, who first by his power to act and perform that which is good upon the obedience to him ; for all the promises of God run upon the obedience. Therefor, deare heart, minde the motions thee that doe arise to perswade thee to forsake that which is evill, and to embrace that which is good, and it will bring thee into true discerning betwixt good and evill, then thou maist chuse the good and refuse the evill. The Lord is now setting up the ministry of his Son in the spirits of his people; and if thou bee but still and sit in silence out of all maners of words and writings, and outward teaching that arise from the first nature, which is altogether corrupt and uncleane ; and if the ha-

be uncleane, which is the ground, then the
 words and writings must needes be the same :
 for therefore cease wholly from all that is out-
 ward and visible, and come to know that
 which is inward and invisible ; for as the light-
 1000
 victory commeth out of the East, and shineth into
 the West, so shall the comming of the Sonne of
 man be : therefore wait wholly within, to
 know thy teacher there ; doe but returne out-
 of all thy own wisdome, which is foolishnesse
 with God, and returne out of all thy owne
 righteousness, which is unrighteousnesse, and
 so shal thou know the wisdome and righteous-
 ness of God, which is pure, spirituall, and
 divine, which doth farre excell and go beyond
 all thine, which wisdome is hid from all Vul-
 terous eyes, and venomous beasts, and is not
 to be purchased with Gold, nor Rubies, nor
 Pearles, nor the pretiosest things that are,
 Job 28. it is not to be found out by wit nor
 study nor industry ; minde but to returne
 within out of all thy owne words, thoughts,
 or musings, to have thy minde kept pure, and
 free from all thoughts, and objects without,
 and thou wilt be fit to receive the teachings of
 the Father, which will teach thee true know-
 ledge indeed ; and thou wilt finde the booke
 of life to be opened to thy soule in waiting
 within, & hear glad tidings brought to thy soul,
 and the everlasting Gospel will be preached to

thee, and the mysterie of godlinesse unfold
to thee, which hath been hid from ages and
generations, which now the Lord is revealing
by his spirit to those that wait upon him: sin
wholly out of all mens words, and sink down
into the ground, the eternall word of God
within, *Rom. 10.8.* and know it preached
thy heart, and it will melt thee, and break
thee to peeces with the flowings forth of love
that runs forth from this pure Vine, the Lord
Jesus Christ within; open when he knockes
and if thou dost but lay thy finger on the
latch thou shalke seele the smell of myrrhe
Oh wait on the Lord for teaching, and thou
shalt heare words unexpressable, which will
makethee to rejoice in the Lord with exceeding
joy; for the Kingdome of Heaven consisteth
in righteousness, peace, and joy in the Holy
Ghost, where there is love, and peace, and
joy, and freedome in the Son of righteousness
who is King of Kings, and Lord of Lords
To him be praise, honour, and glory for ever
more. *All his works praise him, Oh blessed
Lord, praise him and magnifie him for ever.*

Written in the first yeaire of Jubilee, by
that had been in Egypt under sore taxation
Pharaoh, and was redeemed by the power
of the Lord, that sent his Angel, the Messenger
of the covenant of grace, who leads the
Israelites, the promised seede, from place

place, which leadeth up to him, who is ~~the~~ ^{the} Keeper and their King: This Angel of the Lord doth lead the promis'd seed through the sea of many great and deep troubles, and through the Wilderness, where there are many tryalls, there to try all, to see whether they will stand or fall; there are such troubles here as seldoms hath been knowne, and there the Lord gers himselfe renoune, and so leades through the warfare spiritually, where many a strong hold is throwne downe by the Lords owne powerfull hand, and all his enemies are brought unto a stand, and the Lord leades his seede into the promised Land, that he may have the praise, to whom it doth belong: And thus the seede comes to its rest at Sion, the beauty of holiness, where there is a largeness of the love of God, who will rule all nations with his Iron rod; the Lord is King, ruling there in power, each day, and eke each houre: To him alone be all praise, honour, and glory, both now and evermore. Amen.

Farewell. Thine in the Vine,

Rich: Farnborow.

Sinne

Sinne kept out of the KINGDOME.

ALL Professors and People, consider whether you are, and from whence you are fallen; you that plead for sinne, and say none can be set free from sin while they are in the world; you plead for an hold for Satan in you, whilst you are here, and where will you him; him cast out? or what fellowship can you have with God, whilst the Serpent is headache you? you are separated from God, and know him not; for what communion hath light with darkness? God is light, and he that dwells in
b. i. 5. God dwells in light; and in him is no darkness at all: but whilst you live in sin you live in darkness, and the God of this world hath
pr. 4. 4. blinded your eyes that you cannot see it; you are led captive at his will to serve him, and you are willing to be so, and you do not believe that you shall ever be otherwise; you are servants to sin, and you take pleasure in it; you are in the flesh and sin, and have made covenant with hell and death, you are resolved to serve and please the flesh whilst you live.

e, and you will repent at your death, you
 have forgot that your times are in the hand of ^{Heb.}
 Lord, and that this is the day of grace and
 penitence, which you turn into lasciviousness,
 and wantonness, you make it plainly appear
 you love your lustfull pleasures and finchiness
 more then God ; you that love the world, and
 the things of the world, the love of the Fa- ^{i John}
 ther wher is not in you ; for whom ye love, him ^{13.16.}
 are faine will you follow : Christ saith, *If yee love* ^{Joh. 14.6.}
 me ~~can~~, *follow mee*, *keepe my Commandements* :
 world those who follow him he leades them out
 in you all the wayes of sinne into the wayes of
 ou hinity and holinesse, and so he is the way to
 an yee Father, for without holines none can ever
 heade God, for he is of purer eyes then to be-
 d know old iniquity ; neither can any uncleane thing
 he with me in his sight ; but whilest you follow the
 wellwince of the Aire which ruleth in you, chil-
 dren of disobedience, bringing forth fruits of
 live in and unrighteousnesse, having your conversa-
 tion in the earth and earthly things, following
 ; you your corrupt wills and pleasures, and yet you
 n, and will professe you love God, and owne him in
 not be words, and the Devill in practise : O horrible
 ; you hypocrite ! shall not the righteous God finde
 e in it, you out, and reward you according to your
 madeworke ? you cannot deceive him, you de-
 resolue your selves, who thinke to be heires of
 st you two Kingdomes ; you will have the pleasures
 of

of sinnes, and you say you hope to be he
of the Kingdome of Heaven too ; but
hope of the hypocrite shall perish ; remem-
ber thy Father *Dives*, in whose steps thou walk-
est, and the same way leades to the same end,
for the Lord saith that the wicked shall be turned
to Hell, and all they that forget God, but
deceit in it sayes that thou must live in
the world, whilest thou art here, and have thy thought
in the world, and yet thou shalt enter into
the Kingdome of Heaven too. Now who
liar, whether God, or thou ? O vaine man
was it not Sin that separated God and
man at the first ? and thinkest thou to be reconciled
againe so long as sin stands in thee ? Man
was not created in sinne, but pure and holy in
the Image of God, and whilst he stood here
had communion with God, and had that per-
fect wisdome of God, by which he was able to see
into the wonders of God, and to give names
unto all creatures ; but so soon as he had com-
mitted sin he was stript of all this, and be-
came naked, and was thrust out of Paradise
and was cursed from the Lord, yea the ground
was cursed for his sake, and all this because
of sin, which thou thinkest so light of : for God
hath set sinne in the pure eyes of the holy God
and didst thou but know thy condition, then
thou lyest in sinne, in thy first birth, a child of
wrath, and one to whom all the curses in the

to be he book of God are due; thou wouldest tremble to
 rememb'ren, and not plead for it, wherein thou plainly
 newest thy selfe to be a servant of the Devil,
 and pleads for his Image and Kingdome; and
 were it not that he had blinded thy eyes, thou
 mightst see where thou art, when thou thin-
 k'st of the goodness of God, that having left ^{the} Car-
 ne, thou couldest the goodness of others upon record, 6,7,8,9
 warning to all that come after not to doe 10,11
 as he like; and these thou makest use of to en-
 courage thee in thy sin and filthinesse, and be-
 cause God is mercifull to pardon Sinners
 what time soever they repent, therefore thou
 art encouraged to live in sin the longer unre-
 pented of. Now all that have eys in their heads
 may plainly see whose children they are; for
 the Apostle saith, *Know ye not that the long Rom. 2.*
Suffering and forbearing of God leades to re-pen-
tance? It doth so, to the children of God,
 but that Scripture is fulfilled in thee, which
 saith, *because judgement is not speedily executed*
 on the wicked, therefore his heart is set in him to
 work wickednesse: and thus thou makest the
 mercy of God a cloake for thy unrighteous
 actions, and yet thou wile talk of a Redeemer,
 and of faith in Christ: But O friend, where is
 thy redemption witnessed whilst thou art yet Joh.8.3
 in thy sinnes? what art thou redeemed from? 35,36.
 or what art thou redeemed to? those who
 are redeemed are set free from the servitude
 of

offise, but thou servest sin as long as thou
obey the motions of it ; then where is
freedome ? canst thou witnesse Christ dyed
thee, and thy sin is still alive ? how wilt
witnesse his death in thee, or thy selfe
with him ? the Saints who were dead
Christ were dead to sin ; and saith Paul,

Rom. 6.1.

Rom. 6.

7.

Rom. 6.22.

Rom. 6.

22.

can you who are dead to sin, live any longer
in ? and saith, those that are dead with
are free from sinne, and are become servants
righteousnesse : And, saith he, Now being
free from sin, and become servants of God, yet
your fruit unto holiness, and the end eternall
but whilst thou livest in sin thy fruit is unho-
and the end thereof is death , and then who
is thy redemption ? they who are redeemed
by Christ are redeemed from earth & earth
things up to God again, from whence they ha-

Eph. 5.9.10

Rom. 8.29

fled, out of every kindred, and tongue, and pe-

ople, and Nation ; and are made unto God King-

and Priests to reigne above sin and the earth

and are made conformable unto his Image again

which was lost by sin : but what conformity

there in thee whilst thou art in sin ? thou art not

like him, but like the Devill, for every sinner

the Image of the Devill, who sinned from the

beginning, and whilst thou committest sin

thou holdest forth the Image of the Devill in

thee, who is thy Father ; and Christ told the

Scribes and Pharisees, who professed them

selve

s thou wst to be the children of God, but lived in
 ere is, that they were of their Father the Devill, John
 t dyed, his workes they would doe, for every sin
 wst wilst the worke of the Devill; and, saith John,
 selfed, that committeth sin is of the Devill; and saith,
 read wst for this purpose was the Son of God man-
 Paul, sent to destroy the workes of the Devill: who
 ther can witnesse Christ manifest in them, can
 h Christes sin destroyed; but if thou sayest thou
 irvant, wst witnesse Christ manifest in thee, and yet
 ing mst commit sin, thou art a lyar; for the Scripture
 d yst saith, that whosoever abideth in him, sinneth not: ¹ Joh. 3.6.
 rnal^l whosoever sinneth hath not seen him, neither
 s unbowne him; and he that saith, I know him, and
 n who keepeth not his Commandements is a lyar, and, ¹ Joh. 2.
 redeeme^l the truth is not in him: And, saith the Holy
 e ear^l Ghost, whosoever is borne of God sinneth not;
 they b^{ut} he that is begotten of God keepeth himself,
 and P^l and that wicked one toucheth him not; and saith
 d K^l gaine, whosoever is borne of God doth not com- ¹ Joh. 5.1
 e ear^l mit sinne, for his seede remaineth in him, and kee¹ John 3.
 e ag^l cannot sin because he is borne of God; and saith ^{9,10.}
 rinity, plainly, In this are the children of God manifest,
 a^l and the children of the Devill: Whosoever doth
 inne^l not righteousness is not of God, neither he that
 om^l loveth not his brother. God in all ages hath
 It sin^l known his by their obedience, but thou sayest ^{Gen. 18}
 evill^l thou must live in disobedience, and yet would
 old th^l be counted for one of his too; but where is
 them^l thy marke by which thou art known from the
 selfe^l world? ^{Rev. 7.3}

world ? those that are God's are marked
 knowne from the world, and therefore I
 of the world ; but thou art in love with
 world, and can conforme to them in all
 wayes, words, works, and worships, and
 would be counted one of Gods too. O
 deceiver ! thou deceivest both thy selfe
 men that are like thee ; but thou canst
 deceive the Lord : take heed, repent, hit
 longer betwixt God and the World ; if
 wile owne God, thou must dis-owne the World,
 and the world will dis-owne thee ; thou
 not have both.

In Jamies Way

marked
beforehand I received these few lines inclosed in a
letter, which came from my deare Brother
in all the *large Fox*, whose desire was, that they
should be put in a booke: (I having written
O this to go to the Presse, was moved to answer
selfe desire) (it being my desire also) as in the
canst *site out of the Treasury*, as it is there expres-
; ift of all bookes and formes, that they may
ne *Worow God*, the Father of our Lord Jesus
hould christ, to be their Teacher by his spirit: & Jesus
christ, the unfolder and opener of the Booke
life within, even the hidden mystery of his
athers will, which hath baene hid from ages,
nd generations, which the Lord doth now
eveale unto those that wait upon him for
aching, whose mindes are taken out of all
mens teachings, and words, formall wayes of
worships, *to worship the Father in spirit and in*
truth, John 4.23,24.

R. F.

Ob

Oh all Friends, who write or speake,
 your wills nor mindes go before the light
 in you, but let all your words be from that
 is infallible, that all your words may be the
 of life, which is eternall, which shall jud-
 gally. Therefore deare friends all, every
 write nothing but as you are moved by the
 and from the Lord, lest there be presu-
 rashesse, hastinesse, or pride, and light
 your spirits, but every one improve your
 (that which is pure in you) to the bringing
 the unspare, by the pure: Let none print
 what they can eternally witness; here all
 will be cleare, and putt downe that which
 cleare, and cut downe all that which is filth
 holy, and unrighteous.

Curious mindes write and print
 things, which feede the light minde, a
 fleshly mind thirsteth after novelties. Diva
 But a warning to all you who make all the
 for the Fire, which keepeth up Formes and
 stomes, lest you be burned your selves.

Take me

G

F I N I S.